/428 cont./

844 Nevertheless, in the majority of cases, the mother will have
• [608] invited another woman to assist her. The latter, as if she were the godmother of the parturient woman, acquires some rights over her: she will call her Max-kõã (goddaughter), and she, in turn, will call her Pax-koã (godmother) and must render her the services requested.

[852] In order to conjure away any evil for the newborn child, the
[276] paje or a Komĩ will come to "blow on it," and on its mother, with the smoke from his cigar, said Dorotéia Brito. As a preventive against sickness, he will mark the child's face with numerous, but small red spots with the magical substance carajurú /carajura/.

846 3) Nihĩ-pkõ ("Couvade" or chôco /hatching/).
*[192] The chôco (Couvade) is in force among the tribes of the Uaupés (44).

44. From some legends of obvious parriarchalist origin it follows that the chôco did not always exist. And that it was the woman who used to
[115] take to the hammock during her discomfort. The narrator, Dorotéia Brito, at a certain point in the legend, /this footnote is continued on the next page in the original source/ added spontaneously that "formerly it was the woman who lay in the hammock."

844 As soon as the child is born, the mother, with the help of the
[178] Pax-koã, cuts the umbilical cord. Formerly they did it by hitting it between two stones, nowadays with a cutting grass, the tiririca /Scleria tenacissima/, or a splinter of taquara, or /429/ even scissors (45),

[123] 45. The tuxaua of the Ídе-masã tribe of the headwaters of the Komé-ya, tributary of the Pirá-paraná, urgently asked us to bring him some scissors, whose usefulness he had heard mentioned, on our next visit.

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553 There further appears in this rite a woman with the function of
[608] Pax-koá, which they translate for us as Madrinha /Godmother/.
302 The child is left to its own devices, amusing itself inside the
824 maloca, but at intervals its pax-koá pours over it abundantly a
black dye, prepared with the plant ve'é, letting it run down over
[273] the head and body of the baby. The Komũã and all those present
help themselves in a profusion of the drink (caxirí) prepared for
this event and which is also given to the child.

[115] Later we learned what Stradelli had written about the giving
[178] of the name, and we read it to Dorotéia Brito, who confirmed
that everything takes place still today just as it was written by
that author at the end of the last century. For this reason we
transcribe what one reads in his Vocabulário Nheengatú-Português
in the entry Mucera (p. 537):

"That of giving the name is one of the charming native ceremonies, which I have witnessed more than once. The giving of the name is done /431/ when the child who is to receive it has already started to talk and already walks by itself -- between two and three years of age. On the appointed day the neighbors all gather from early morning, soon after the morning bath, in the house of the parents. The pagé, the father of the child, and the oldest one of the relatives, who have taken a bath earlier, have been shut up since before sunrise in a special compartment
[276] prepared ad hoc, at the end opposite the entrance. Each one has in his hand a cuia of carajurú /carajura/ of the light, and in the ground, amidst the three of them, is thrust the ceremonial cigar. Those who arrive sit down on seats arranged in such a way as to leave in the center, between the front door and the back door, a free and unobstructed passage. The women go to the kitchen.
[782] The three who are shut up in the small room, after each of them has filled his cheeks with smoke, soon after sunrise blow over the cuias of carajuru in all directions, invoking by their names the mothers of the things that live in the sky, in the waters, and on the land to come and pay attention to the name which the child is about to receive, in order to protect him and accompany him

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881 During this time, which runs from three days to four weeks,
562 according to the tribe, the young girl will always be shut in, she cannot take a bath, she will go out only when necessary and
562 quickly, trying not to meet anyone.

881 There, while the girl is kept seated on a stool, her hair will
302 be cut by a woman who is called mõ-paxkoá, that is, godmother
608 of initiation (77).

77. This godmother will call the girl Yõ-se:ko, my hair-cut; and the maiden will call her Yõõ-ré se:ko, the one who cut me (my hair).

"It is in order to exchange for new hair" was the only explanation. According to information obtained by Koch G. (Z. I. 357), the girl's hair was used for making the masks of Wãx-tĩ. Thus one more element of connection between the puberty rite and the cult of Wãx-tĩ appears.

*[192] The face and especially the body are liberally painted with black dyá-wé dye by another woman, who is likewise considered Paxkoá. Both of the godmothers will receive some gift from the girl and also have a right to her services. The body painting is done as usual, by means of the molongó cylinder (VII-3, b(2)).

For the haircut they used the sharp teeth of the piranha (Serrasalmo of different species) and other animals. For this reason, wrote Stradelli, the tribes of the Rio Negro, who spoke Nheengatú, when the use of scissors was introduced, called them Piranha. The artifact for the cutting of the hair among the Tukano is called Dõxpóse:rõ.

*[192] The Mõ-paxkoá or the mother herself in some tribes pours water with pepper through her nose, using a funnel of the leaf of /443/ õhoá pũrĩ or yõxsõ-pũri, "in order to become illuminated" (78).

78. "To have the face or skin become illuminated" is an expression that we have heard frequently among the young female informants. It seems

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/footnote 78 cont./ to mean a healthy coloring of the face, and in some cases it seems to us to have the meaning of "illuminátio vultus" /vultus, "look, appearance"/ of the Jews.

"the fat to go from the face, and to remain always young."

When the cutting of the hair and the painting of the face have been done, no person may enter the place of seclusion except the pajé or Ko-mũ, the young man, and the girl's mother (and, lacking the latter, the grandmother or woman on whom the young woman depends), and the Mõ-paxkoá herself. She will fast a great deal; the only foods permitted are beijú, small fish (jacundá, pirámirim), ant, mexkĩ (manivara /termite queen/), and sirákaro (beijú of tapioca). She uses the manivara (explained Patricia Vasconcelos) "because it does not have fat and the pajé has broken its stinger."

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She will, moreover, be subjected to painful tests: she will spend long hours seated on the floor and all of the last night in vigil. The pajé or the Ko-mũ, bending over the fire, covers her with a strainer, and he will "blow" over her, while she remains seated, with her head bowed upon her crossed arms.

During this ceremony he brings her a cuia with pepper and gives it to her to smell, "in order for the face to remain always smooth," that is, not to be left early with a wrinkled face. Simultaneously he instructs her concerning the duties of a wife and mother.

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Some of these instructions by the pajé, as the informants related to us, are: "to have good behavior toward her own mother -- to work hard -- not to do as the others do (?) -- when young to work harder -- to be kind toward the elders, to stay away from the piraboto /bouto/ -- to avoid the great snake because it swallows (that is, fecundates) the woman -- she must prepare food for the man -- work in the clearing -- not to get much sun, because otherwise she will quickly grow old -- to